An Essay
on
Homoeopathy a natural System of Cure

Respectfully Submitted

To the Faculty of the

Homoeopathic Medical College

of

Pennsylvania

on the

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One thousand eight hundred and fifty three

by

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Homoeopathy a natural system of cure.

Man on this earthly sphere is a representative being — an elaboration or combination of all the substances and principles, elements and essences of nature. Superinduced upon this, he has within him, the spiritual principle or "breath" of Divinity, as the great moving cause or elaborating principle of an endless life. Thus he holds a midway position between nature and the Divine mind — a blending of "dust" and "the image" of his Creator, in his original state, in a beautiful, perfect and harmonious unity. His body is an elimination from these kingdoms of nature, animal,

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vegetable and mineral; and it is the crowning glory of man over nature that his intelligent spirit is the Govener, expressly made and appointed to rule over and appropriate each element and essence of nature to the developement of his individuality.

The end, the use, the object of this, seems to me, to be that his spirit elaborate from material nature a spiritual form - a substantial body as its eternal residence.

Every thing in creation has its origin from ultimates, We have no rational or philosophical evidence, on which to predicate an opinion, that any object, animate or inanimate, ever sprung into life, without first having passed

through the successive steps below it in the scale of being. Indeed, the reverse of this is to suppose a physical and philosophical impossibility. Nature is ever aspiring in the work of progression- ever on the stretch to attain the highest order of developement, and beauty and consequently each individual is continually levying from all in the scale beneath it contributions of elements, essences and vivifying influences to perfect its own individuality. In the evolution of a substantial spiritual body it is but reasonable to suppose from analogy that it too must have its times and seasons, its growth and development.

The agents used as the tools or machinery for this evolvement of this most stupendous

result in all its ramifications and de-
-velopements are Heat, Light, and Chem-
ical affinity, Mechanical, Anatomical
and Physiological action, Electricity
and Spiritual unfolding and gover-
-nance, If this be truth, then is the
material universe but a great workshop,
where the Divine Artisan, by harmonious
laws, is perfecting a race of Spiritual
embodiments, to gratify their own
limited, and His Infinate Love & Wisdom.

The crude and least developed ma-
-terial is the first acted upon to produce
a given result, and in the process of pro-
-gression the higher substances always em-
-braces and contains within it the essence
of the lower forms, but in a sublimated
and refined state, Thus the mineral

kingdom being the basis, the vegetable is elaborated therefrom, by collecting, associating and absorbing through the medium of electricity and kindred agents the vivifying fluids and principles, and plants from the lowest to the highest forms spring into being. Sentient beings are needed in the order of progression; and animal life with its motion and locomotion, sensation and instinct, by the same agencies, in their regular order from the polypi to the mammalia, have their birth and being.

The consummation in the grand drama that nature is playing under the eye and direction of Infinite Love and Wisdom is called for, an <u>intelligent</u> <u>breath</u> as a divine influx is breathed from that

Love and Wisdom into the nostrils of the most perfect animal form, permeating, controlling and recreating the whole and man becomes the "living soul;" ready to enter upon his sublime work of preparing a spiritual tenement for the indwelling divinity. This then is the relation the spirit bears to the healthy material form and forces.

Thus we see how man becomes a microcosm a representative world in himself, embracing in his form and being the elementary principles of all beneath him. We have seen from whence, and by what means he derives life, and how its a perpetual creation and unfolding in an ascending and internal series towards the ultimatum of perfection, we have

glanced at the reason of this and shall next inquire what constitutes Health and what Disease?

Health is the harmonious play of the organs and essences of life in abeyance to the spiritual force, Disease is an inharmonious condition, subversive of the normal functions of the several organs, caused by the introduction of a noxious agent into the organism; destroying the equilibrium of the fluids and forces that permeate and constitute the living organism. Consequently disease is an attempt to bring about a premature seperation of spirit and body, and though in its essentials nature it is but one, yet in its many manifestations and symptoms, it is a hydra-headed monster.

There may be as many particular causes of disease as there are disruptive agencies acting upon the system, but they all resolve themselves, whether derived from ponderable, imponderable or spiritual substances, into agents whose primary force is spent upon the spirituality or vitality

Ignorant of the relations that he bears to surrounding influences, and consequently inattentive to their effects, man introduces into his system by hurtful habits, occupations and relations causes extraneous, which acting upon the vital forces disarrange their action and clog up their channels, and in the effort that the excited or depressed vitality makes for relief, symptoms or effects arise, These symptoms

then become our diagnosis, and their removal is the indication for which we seek.

"Tolle causam" has been the advice and injunction of our medical preceptors to the young physician as he left the portals of his alma mater to enter upon the duties of his profession, and no advice that they could give has been more difficult to follow for the simple reason that this self same cause is so often, nay so generally invisible as well as invincible. Forthwith acting under the direction of this high authority the young doctor with his lancet stabs - with his blister skins and his calomel riddles the poor system while the subversive agent fastens still more firmly upon the vital principle, weakened in its very citadel

though it well might afford to give up its work to the ruder and more irational attack of the so styled doctor, In vain the gasping spirit cries out from the depths of the inmost, Spare, Oh spare me my friend! but as long as blood follows the lancet, serum the cantharides or increased secretions the mercury, the doctor plyes his instruments after the "Tolle causam" and if the poor syncopated, dunneled and purged system can by the innate strength of its nature recover, The doctor lifts up his hands in self gratulated astonishment and cries, Oh what a cure! and echo and reason, answers what a cure!!

To remove the cause of disease is rational, but the great mistake in common modes

of practice is in supposing the cause to lay in the organism, rather then forces, in thinking it a tangible substance, rather then a dynamic disturbance, and hence, as homoeopathists, we are directly at variance with our allopathic brethren.

To the sick and suffering the question is one of intense interest, must the cure of disease ever be empirical and hypothetical? Are there no land marks by the way to help the truth loving physician to a discovery and application of remedies that will restore health to the impaired organism? must there ever be a regular cannonade kept up in the camp of medical reform by the explosion of theory after theory? must experimentation follow experimentation upon the diseased subject, and the revela-

-tions of the scalpel and dissecting room on the dead structure be the basis of your practice and our relief? As homœopathist we answer, "poor sufferer No! We show you a better way. Infinite Wisdom never designed his suffering children to lean on such "broken reeds". It is consonant with His dealings and works that laws should rule instead of anarchy and adaptation take the place of conjecture.

Now it can but be conceded by the reflecting mind that known causes producing <u>similar</u> effects must bear an intimate relation to known or unknown causes that that produce a <u>like</u> effect, or in other words that similars in action must be similar in their nature and inherent character.

We learn the essential qualities of

any substance, not by its form, nor by its spirit, but by its action. There is this trine or three fold nature in ~~every~~ thing. Devoid of either of these essentials, if such a thing could be, it is no longer a substance but a chaotic inert mass. This trine is the spirit, form and action. Medicines having form develope their spirit upon the healthy organism in actions, which are called path-ogenetic symptoms, and morbid symptoms similar in action must originate from an attack on the same nervous centres and as it is a law of nature that two disturbing forces cannot occupy the same space at the same time one of necessity must yield to the other, Hence a medicine whose pathogenesis is known must, if given in the right dose and at

the right time, eject from its hold on the vitality, the morbific agent, and spend its force in the act of ejectment. If this is so Homoeopathy is a natural cure. Another rational of homoeopathic cure may be, that the morbific spiritual agent is, so to speak, striving to ultimate for itself a form in the system, producing by its contest with the natural vital proprietor of the system these symptoms or disturbances; The remedial agent having form comes in, and being, by similarity of nature, better adapted to the wants of the innovator is seized upon with avidity as satisfying its desires and thus being gratified it takes its leave. However the rational of action may be, that there is an essential intrinsic character

-a spiritual force- a dynamic power in
each element and substance in nature-
that observation and experimentation
will alone enable us to see the relation
it sustains to the normal or abnormal
state of the vital principle in man- that
knowledge thus obtained is the only
sure foundation of all correct and ration
-al appliances to preserve or restore health
to the human system. that the morbific
agent acts primarily on the spiritual or
vital principle and through that on
the functional and organic- that med-
-icines to relieve must bear a specific
relation not only to the disturbing cause
but to the part or principle affected,
that this relation must be one of adap-
-tation in form as well as force- and

and propositions of common sense, reason
and nature the sum and substance
the warp and woof of one heaven sent,
natural science of cure, Homoeopathy.